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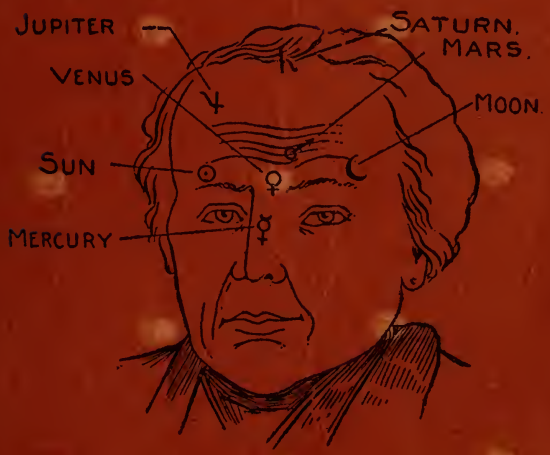
Secrets in the Face

or

Physiognomy Illustrated



By FRANCIS THOMAS,

PRICE FIFTY CENTS.

Secrets in the Face

OR

Physiognomy Illustrated

GIVING THE CHARACTERISTICS
OF THE

FOUR TEMPERAMENTS;

ALSO SIGNIFICATIONS OF THE HAIR, EYES, EYEBROWS, NOSE, MOUTH, EARS AND FACE; THE PLANETARY SIGNS IN THE FOREHEAD AND PLANETARY SIGNS FOR HARMONIOUS MARRIAGES, AS PRACTICED BY ANCIENT EGYPTIANS AND BABYLONIANS,

BY FRANCIS THOMAS

Author of "Secrets in the Hand, or Palmistry Simplified."

All orders for "Secrets in the Hand, or Palmistry Simplified," or "Secrets in the Face, or Physiognomy Illustrated," should be addressed to the author, 92 Fourth Street, Troy, N. Y.

1902.

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PREFACE.

In placing this book before the public, I desire to express the pleasure and profit I have derived from reading many similar works that have been published. Years ago I began the study of Physiognomy simply for pleasure. Therefore I became interested in eliciting the character of men and women by studying their faces. There are many people who declare that they do not believe in Physiognomy, Phrenology, or Palmistry, and yet, if their opinion of a stranger is asked, they are perfectly willing at once to give their impressions of his or her character based upon facial signs and personal deportment. Much can be learned of a person's nature from his actions and manners. The mode of carrying the head and body, and the expression of the face show much of his character. The play of the lineaments of a person's face is a study, and a very interesting one. Some people acquire such knowledge of character more readily than others, particularly those interested in human nature, those who do not have any interest in this study are generally unbelievers in the occult sciences.

A skillful judge of human nature usually has a retentive memory of faces and has acute observation—noticing little things as indicative of character.

By reading the contents of this book you will add to your knowledge of mankind and make your life both pleasurable and profitable, clear and distinct. In acquiring a knowledge of man and women in order to advance personal importance and enterprise, this special study is commended to all persons, of whatever station in life.

Yours truly,

FRANCIS THOMAS.

Secrets in the Face.

The knowledge of the signs of character in the face is generally understood as Physiognomy. J. W. Redfield, M. D., in the 19th Century, says there are three faculties of combativeness: self defence, relative defence, and attack. The endowment of *self defence* is indicated in the ridge of the nose just above the end. One who has a large sign will stand his ground when assaulted; he is opposed to being crowded or leaned against. See Fig. 1.

Fig. 1

The skill *to defend others* is indicated in the ridge of the nose at the middle point, just above the sign of self defence, such as is shown in Fig. 2. Such persons like to espouse the cause of others, and to be their champion when attacked. Such a man will defend his country, his fireside, and let the blow fall on himself rather than on his wife or children, or on his friends. He is easily irritated by anything like encroachment upon the rights of others, especially interested in taking the part of children and weaker persons. It is a very patriotic indication.

Fig. 2.

The gift *of attack* is shown in the upper part of the ridge of the nose, just above the sign of skill to defend others, as seen in Fig. 3. This is a pugnacious individual, one who is in the habit of picking quarrels. When this sign is large, the man does not allow others to remain quiet in their persons or opinions. If he is a vulgar or gross man, he attacks the person of his opponent. If he be a refined, intellectual person, he attacks their opinion. This sign is largely developed in quarrelsome persons.

Fig. 3.

Acquisitiveness is another gift belonging to the force of character, inasmuch as it is one of the strongest passions, exerting a predominating influence on mankind and carrying them through the greatest difficulties. This gift is indicated by the breadth of the nose just above the wing of the nostril in the bony part. This sign if large gives a broad arch as we sometimes see in the face of the Negro, and in the face of the Jew. Fig. 4 represents a thief, one who exercises acquisitiveness unlawfully. Persons who acquire in a lawful manner have also the sign of this faculty large.

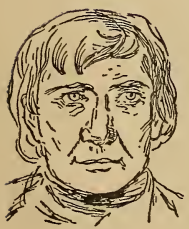
Fig. 4.

The faculty of *saving* is the disposition in man to keep what he gets, whereas the gift of acquisitiveness is the disposition to get what he can. The sign of the former is

thickness of the nose forward of acquisitiveness, also the fullness under the chin, making when large what is called the double chin. See Fig. 5.

Fig. 5.

It is said that in the nose are seen both sagacity and force of character. The impression of *sagacity* is obtained mostly from the end of the nose, and the reason is that *inquisitiveness*, *secretiveness*, and *suspicion* are indicated there, beside certain intellectual faculties. The gift of *inquisitiveness* is indicated in the horizontal length of the nose and in the tip forward, and being in many cases turned slightly upward, as is seen in Fig. 6. A person with this faculty large asks a great many questions to draw out the secrets of others. A good criminal lawyer or detective should have this sign large.

Fig. 6.

The faculty of *secretiveness* is the opposite of inquisitiveness, it is indicated in the breadth or expansion of the nose as shown in Fig. 7. A person having this faculty large indicates a strong power of concealment, a close connection with being cunning.

Fig. 7.

The sign of *suspicion* is indicated in the length of the nose from the root downward, at a right angle with the sign of inquisitiveness as we see in Fig. 8. When a person touches his nose in this manner, he points out the sign of suspicion without

Fig. 8.

being aware that he is a Physiognomist. Such a nose indicates a person of quick apprehension, one inclined to suspect the motives and intentions of others.

Fig. 9.

The talent of *discernment* is indicated in the length of the fore-part of the septum of the nose as in Fig. 9. A large sign of this talent shows the ability to invent and discover, and a partiality for things new. The person who has it thinks for himself more than one who has it not.

Fig. 10.

The aptitude for *analaysis* is that which separates, and is indicated in the length of the most posterior part of the septum of the nose, and causing a prominence of the top of the lip, as is shown in Fig. 10. Chemists should have this large.

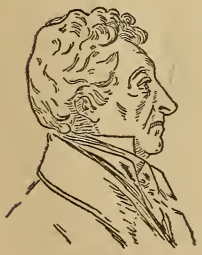
Fig. 11.

The talent of *combination* is indicated in the length of the middle of the septum of the nose, as is shown in Fig. 11. The sign of this talent is seen to be between the signs of discovery and analysis, and this indicates the natural relation of combination to the other two faculties. A person with this sign large is capable of generalizing.

Fig. 12.

Illustration is indicated by the breadth of the back part of the septum of the nose, as is seen in Fig. 12. A person with this gift large, makes great use of metaphors by way

of illustrating and enforcing his ideas, and, other things being equal, is a beautiful writer.

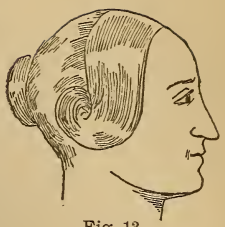
Fig. 13.

Exemplification is indicated by length downward of the wing of the nostril as in Fig. 13, and next to the sign of discovery, this talent gives ability to teach, to find illustrations to exemplify. It should be large in teachers, missionaries, preachers.

Fig. 14.

The sign of the aptitude for *imitation*, as shown in Fig. 14, is the descent of the wing of the nostril next to the face. One who has this sign large learns well, makes the opinions and practices of others natural to himself and is less original than one who has less imitation.

Fig. 15.

The gift of *adaptabiltty* is indicated in two lateral prominences at the end of the nose, as in Fig. 15. This sign when large makes the nose appear as if it were divided at the end into lateral halves and indicates a person who has a strong perception of the fitness and appropriateness of things, of the correspondence of one thing with another. A person who has a quick sense of propriety in manner, dress, etc. Such a person will dress becomingly, simply, and decently, avoiding showy dress.

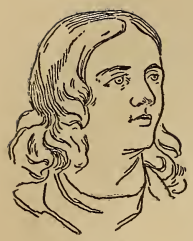
Fig. 16.

The talent of *comparison* is indicated by the widening of the anterior part of the wing of the nose, where it joins with the fore-part of the septum of the nostril, as seen in Fig. 16. One who has this sign large, possesses great power of comparing things, or of estimating their relative forms and qualities. He is a good judge of fabrics, of their fineness and texture.

Fig. 17.

The gift of *anology* (Fig. 17) is indicated by the curving of the wing of the nostril upon the septum of the nose, causing the posterior part of the opening to be somewhat shortened. This characteristic when large, indicates talent for reading character in the face, and by other external signs; such a person can read character intuitively, particularly if this sign be connected with large suspicion, discovery and analysis.

Concentration is indicated when the lip comes down to a point as in Fig. 18. In some persons we see the descent of the lip about middle way between the sign of concentration, and the angle of the mouth, as shown in Fig. 18.

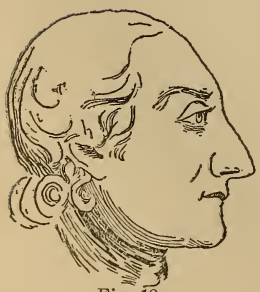
Fig. 18.

This indicates the aptitude of *application* also.

The height of the upper curve of the wing of the nostril indicates this talent of *reasoning*, as shown in Fig. 18. He who has this talent has a great desire to discover truth.

In a nose like this we see force of character, sagacity, and nearly all a nose is capable of in the expression of superior intelligence, notwithstanding the receding forehead with such a nose.

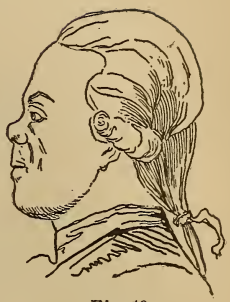

Fig. 19.

A largely developed forehead, as in Fig. 19, shows to very poor advantage in an intellectual point of view. The distinguishing feature of such a face is the nose.

No one doubts that the chin is a very expressive feature of the face. The question is, what does it express?

The first general observation which we make respecting the chin is, that its horizontal projection is the index of love, that it represents domestic and social affections.

Fig. 20.

The anterior projection of the centre of the chin under the first incisor tooth, as is shown in Fig. 20, indicates *conjugality*. It gives a preference for a conjugal partner of like temperament with one's own, with black eyes, hair and dark complexion, if that be one's own color and complexion; and every other quality and temperament, like one's ideal beau, in the estimation of a person who has a large sign of conjugality is one of the temperament like his or her own. This explains what we mean by the word congeniality.

Fig. 21.

The anterior projection of the chin next to the sign of congeniality indicates the faculty of *desire to be loved*, this is generally largest in men; and when large, gives a prominence of each side of the center of the chin as shown in Fig. 21. It gives a delicate appearance to the chin and to the other features.

Fig. 22.

Desire to love forms the narrow square chin, as is shown in Fig. 22, and is generally largest in women. The womanly expression depends very greatly on this faculty of love of which this is a sign. One who has this sign large wishes to gratify the desire to be loved by the opposite sex. If the subject be a woman she is disposed to marry some humble person in preference to her equal in birth and fortune; the faculty is therefore a charitable one.

Fig. 23.

The breadth of the forepart of the chin just back of the desire to love and under the canine tooth, as in Fig. 23, indicates the faculty of *violent love*; it gives the broad square chin which belongs to the manly face as it is accompanied with morbid feeling, jealousy, distrust, flattery, and cunning. It is said that lunatics that are insane from falling in love, have this faculty large.

The breadth of the lower jaw under the first two or small molar teeth, and next to

the sign of violent love, as in Fig. 24, indicates the faculty of *ardent love*. This, with violent love, gives a roundness to the contour of the jaws, and an intense expression; it is generally larger in woman than in man. This faculty manifests itself chiefly in embracing and kissing; and is indicated not only in the breadth of this part of the chin, but by the breadth and fullness of the red part of the lips.

Fig. 24.

The breadth of the lower jaw under the wisdom tooth, as is shown in Fig. 25, indicates *faithful love*. This endowment prompts the subject to the giving of pledges and love tokens, and faithful remembrance and marriage vows; and the desire to beget children in wedlock. A person who has this sign large will not be drawn away from his or her other married partner by another more congenial, the desire to be loved being the chief incentive to love making and faithfulness.

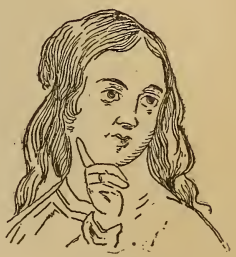
Fig. 25.

The particular faculties of love which are generally strongest in man causes a growth of hair on the chin.

Here as we have seen desire to be loved, violent love, faithful love exists, and, as a beard on a female chin is quite unusual, its existence there indicates an unusual degree of one or more of these endowments. *Con-*

Fig. 26.

geniality and desire alone is shown in throwing the chin forward, as is shown in Fig. 26.

A *desire to be loved* and violent love is indicated in throwing the head sideways, as is shown in Fig. 27.

Fig. 27.

Will power is indicated by the length of the chin downward under the canine tooth, shown in Fig. 28. A large sign of this faculty bespeaks a person of great solidity and weight of character, one who clings to any position that he may take. A child with this faculty large endures blows heavily laid on, and if the same faculty were in a good cause, it would be considered heroic. Such a child is apt to use the words: "I will do as I please."

Fig. 28.

Perseverence is indicated by the length of the lower jaw downward under the second molar tooth at about the middle of the jaw, as is shown in Fig. 29. With this sign large, a person is very persevering in whatever he undertakes, is not apt to take rest until his labor is complete. This sign is largest in great students, naturalists, astronomers, mathematicians.

Fig. 29.

Resolution is indicated by the length of the lower jaw downward under the incisor tooth

as is shown in Fig. 30. When large the person is very energetic.

Fig. 30.

When this endowment of *resolution is small*, as is shown in Fig. 31, the person has neither efficiency nor energy.

Fig. 31.

Firmness is indicated by the base of the lower jaw and straightness of the neck, as is shown in Fig. 32.

The length of the windpipe with the larynx shows convexity of the forepart of the neck, as is seen in Fig. 33. This indicates the faculty of *independence*. With this sign large an indication is given of love of liberty and freedom. With this sign small, the person has but little freedom of thought and feeling. He pins his faith on others. One with this sign large remains firm and unshaken when there is an attempt to bend him from his purpose.

Fig. 32.

Fig. 33.

Character in the cheek bones. The prominence of the corners of the cheek bones under the outer angle of the eye, as is shown in Fig. 34, indicates the sign of *protection*.

One who has this sign large likes to have good fences around his premises, is fond of stone walls, and if a public man will pay attention to national defences.

Fig. 34.

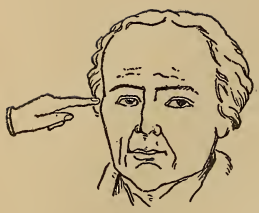

Fig. 35.

The elevation of the arch of the cheek bones, as is shown in Fig. 35, indicates the desire or gift to *practice medicine*. If a man has this gift he will, other things being equal, be not only inclined to study and practice medicine, but will have a certain instinct for it. A person with this talent in a superior degree, will attain eminence in the medical profession or become a good nurse. If persons are deficient in this faculty they are apt to consult a doctor for every ache.

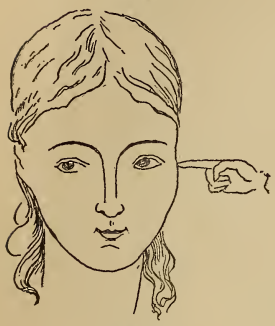

Fig. 36.

Love of dancing is indicated by the breadth and fullness of the cheek bone at the outer angle of the eye, as is shown in Fig. 36. A person who has it large loves the motion of the sea when it is disturbed by wind, or of a swing or cradle, has a graceful motion in their gait, is very fond of dancing.

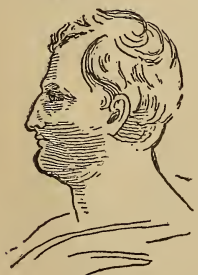

Fig. 37.

Watchfulness is very large in the Indian, who has great power of vigilance; it is very large in the distinguished generals and should be large in physicians, nurses and watchmen. One who has it large needs less sleep to restore nature than one who has it small. It is indicated in the prominence of the cheek bone under the eye, as is shown in Fig. 37.

Fig. 38.

The *love of responsibility* is indicated by the projection of the lower jaw in its length downward from the ear, as is shown in Fig. 38. This sign is just back of the sign

of resolution. One who has it large likes to put himself in responsible positions, to have others dependent upon him; he presumes in thinking his will is sufficient for the will of others, he pretends to power that does not belong to him.

The length and prominence of the under lip, as shown in Fig. 38 also indicates the desire or *love of travel.*

Small and Large Eyes.

Indications of the eye would in itself occupy a volume, but in brief outlines we must content ourselves with speaking of it in general terms. The size of the eye indicates activity and an attribute of the mind. A small eye gives a very different expression than a large one, and indicates a different quality of character. Large eyed persons have very lively emotions, think and speak fast, while of persons with small eyes the reverse is true. J. W. Redfield in his book published in 1849, says the sheep, goats and chamois have large eyes and very great activity; the rabbit, squirrel, cat, mouse and gazelle show a superior degree of activity, while the hog, rhinoceros and elephant are instances of small eyes and very little activity.

Fig. 39.

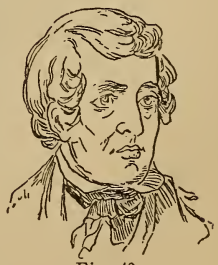

Fig. 40.

See Fig. 39, small eyes.

See Fig. 40, large eyes.

Fig. 41.

Under the center of the eye the prominence of the cheek bone, as represented in Fig. 41, indicates adaptability for *machinery*. One who has this talent and its sign large, understands the principles of motion and their application to machinery. He has a talent for invention, or a ready application of machinery and complicated apparatus of wheels within wheels.

Fig. 42.

In the prominence of the cheek bone under the inner angle of the eye, as is shown in Fig. 42, is indicated the gift of *construction*. Carpenters, cabinet makers and other mechanics should have this faculty large to meet with success in their respective trades; it is very large in the beaver.

Fig. 43.

The breadth of the nose and between the eyes, as is shown in Fig. 43, is a sign that is generally large in connection with the talent for *machinery*, for the reason that the two faculties are generally exercised together. A person with this talent large comprehends the various kinds of webs and net work, and the action of the power, which produces these effects. It is large in Indians who are makers of baskets, and many other woven articles with many colors and threads of various tints.

Memory, or love of knowledge, is indicated in the forehead, extending from the root of the nose obliquely upward over the

ridge of the eyebrow, as is shown in Fig. 44. In all persons who are remarkable for verbal memory or for recollection of facts, the lower part of this sign above the root of the nose is very large, and in those persons who are extraordinarily well informed and who possess a great knowledge of public and private affairs. When the upper part of this gift is large, it shows a great desire to travel and to gain knowledge.

Fig. 44.

The sign of *gratitude* is indicated in the upturning of the hair of the right eyebrow at the inner extremity, and the faculty of respect is indicated by the upturning of the hair of the inner extremity of the left eyebrow. The muscular fibres passing from the top of the forehead to the middle of the eyebrow causing an elevation of the brow as in Fig. 45, and horizontal wrinkles on each side, indicate the faculties of *enthusiasm* and hope; the first being indicated on the left side, and the latter on the right. *Enthusiasm* is zeal for truth or for something supposed to be true; and hope is the desire and expectation of real or imaginary good.

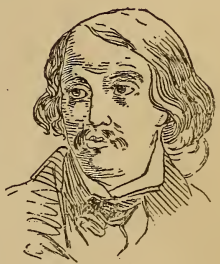

Fig. 45.

The endowment of *confidence* is indicated by the thickness of the nose, as is shown in Fig. 46, just forward of the sign of concealment in Fig. 7. Simplicity is also shown in this Fig. 46, displaying confidence by the

Fig. 46.

Fig. 47.

gentle curving of the corners of the mouth, as if they were drawn upward and forward toward the nose as they really are. It is seen in simple-hearted children; it is also seen in many men of a distinguished simplicity of character.

The sign of *admiration* is indicated by the muscle which elevates the cheek, causing a fullness of the flesh under the center of the eye, as is shown in Fig. 47. This faculty large, denotes a love to be admired, or to be thought beautiful, or to be praised for elegance of dress.

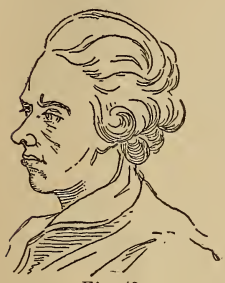

Fig. 48.

Jealousy is indicated by an oblique fullness below the under lip, as is shown in Fig. 48. One who has this very large does not look with favor on beauty particularly in a human being, and cannot endure to have others admire it, he is a person one need not think of flattering.

Fig. 49.

Self-esteem is indicated by a muscle which acts upon the upper lip causing general fullness and stiffness in the middle of the lip, as seen in Fig. 49.

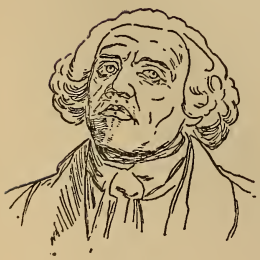

Fig. 50.

The love of *habitation* is indicated by the concavity of the upper lip just below the septum of the nose, as is seen in Fig. 50. The depth of the concavity indicates the instinct to find or to construct a place of

shelter, a cottage, an excavation in a rock, or a cave. It is large in builders, and in those who are particular in making plans for dwellings; the breadth of the cavity in the upper lip indicates the love of relaxation.

The faculty of *ostentation* is indicated in the lower lip, by two small perpendicular ridges near the center of the lip, as shown in Fig. 50. This is that peculiar kind of pride which one feels on account of blood and ancestry. The carriage of the head has the appearance of exhibiting this faculty.

Fraternal love and love of improvement is indicated not only by the space on the face near the second pair of incisor teeth, but also by elevation of the brow with one horizontal wrinkle over the middle of the eyebrow, the first in the place of hope on the right side, and the latter in the place of enthusiasm on the left; when hope and enthusiasm are large in connection with strong fraternal love and love of improvement, the brow is not only greatly elevated, but wrinkled horizontally, and being acted upon by the two faculties instead of one. See Fig. 51.

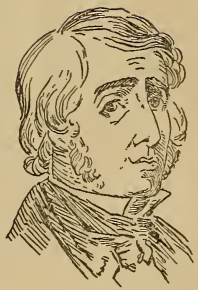

Fig. 51.

The four temperaments as laid down by a writer of the sixteenth century:

Choleric Temperament.

When the skin is naturally hot and dry and the head has plenty of hair which is

inclined to grow low down on the forehead, are some indications of a choleric temperament, also it denotes a person hasty in all his or her actions.

Sanguine Temperament.

It causes the body to grow fat with a beautiful face. The person does not change in misfortune. When the skin is hot and moist, with long finger nails, indicates a sanguine temperament.

Phlegmatic Temperament.

When a person is inclined to laziness, with large hands and inclined to be fleshy, with moisture of the skin, this temperament shows the body to be soft, and of little strength. These persons are cowardly, and do not sleep soundly, but are lightly awakened through fear.

Melancholic Temperament.

Indicates a body of slow growth, but a mind of great activity. These men are great thinkers, yet are without fidelity and do not speak the truth unless it be found policy to do so.

If the skin shows a dryness and coldness there is apt to accompany it a bluntness of speech. Such persons may possess large lobes of the ears.

Characteristics of the four temperaments:

Sanguine.

Anticipating the best, cheerful, confident, full of hope. Expecting success in all undertakings.

Choleric.

Abounding with mental excitement, irritated, irascible, inclined to anger.

Phlegmatic.

Dullness, coldness, indifference, not easily excited into a passion, or passions, cold, dull, sluggish, heavy.

Melancholy.

A gloomy state of mind, depression of spirits, sad, dispirited, low spirited, unhappy.

A CHAPTER ON METOPOSCOPY

OR

DIVINATION OF THE LINES ON THE FOREHEAD. LARGELY ILLUSTRATED.

ALSO, THE CHARACTERISTICS OF THE FOUR TEMPERAMENTS, AND THE SIGNIFICATION OF THE HAIR, EYES, EYEBROWS, NOSE, MOUTH, CHIN, NECK, EARS AND FACE; ALSO, PLANETARY SIGNS IN THE FACE.

The subject here dealt with was exhaustively studied by Richard Sanders in 1671, when he published a book dealing with the lines in the forehead, hair, eyes, nose, eyebrows, mouth, chin, neck, ears and face.

This book is still very valuable for reference, the writer being an astrologer as well as Physiognomist. From the valuation placed upon this book at the present time, we judge the writer to have been a remarkable man in writing of these subjects at that time. However, in re-writing these pages, the language has been somewhat changed to render it more intelligible and interesting.

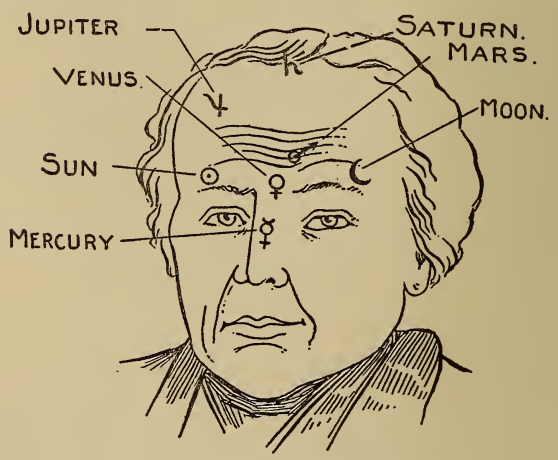

Fig. 52.

Signs of the planets are placed upon the forehead as hereafter mentioned, but, in all foreheads, there does not appear all the lines. We shall draw out more particular significations from those from the Sun and Moon, as they generally appear on nearly all foreheads above the eyebrows. That of

the Sun over the right eye, and that of the Moon over the left eye. It is easier to judge of those who have all the lines, than of those having some of them.

The first line, which is Saturn, appears near the hair, that which is under it is Jupiter. The third belongs to Mars. The Sun and the Moon, over the eyes, Mercury, near the gristle of the nose, Venus, above it, between the eyes. There we have the number of planets observed, and placed according to celestial rule. Saturn highest, Jupiter next, then Mars, the Sun under Mars, Venus near the root of the nose, Mercury under her, the Moon near the left eyebrow, and the Sun over the right eyebrow. See Fig. 52.

In these lines we must observe the characters which are given as marks of the planets, and are infallible signs of the temperaments. These marks are crosses, circles, lines, warts and such characters, which are generally formed in the forehead, and it should be noted upon which planet they are, for, without doubt, the man shall derive somewhat from that planet where the character will be formed, rather than from any other, or, in other words, the person partakes of the nature of the planet, which is most prominent, in regard to character, the lines of the planets either all in

general, or each in particular, show some to be fortunate, others unfortunate. The fortunate ones are those that are straight or bend a little toward the nose equally continued, and are not dissected nor distracted, nor barred nor broken.

The unfortunate lines are those not well placed, and are the lines that are winding, approaching a semicircle, globe, crooked.

Straight lines denote a good and honest soul without any malice.

Oblique and destorted lines denote crafts, cheating, mischief and deceit.

If the line of the Sun be oblique, it denote malice.

If the veins or lines turn toward the left side and are clear, and if the lines of Mercury turn toward the left side, it denotes evil.

Many lines signify nothing except a multitude of changeable affairs.

The fewness and simplicity of the lines denote a certain simplicity in affairs.

When the lines increase or decrease in width and depth, they represent a similar great change in affairs, according as the character of the planets shall denote.

Jupiter's line in man shows some great and happy gain with honest and good report.

If the lines be great and not winding, long, especially that of Saturn, and Jupiter, as also those of Saturn and Mars, and very apparent, they denote exorbitant and mischievous actions.

If the line of Jupiter be longer than that of Saturn, it denotes riches, pride and religion, and all other good things that are obtained by Jupiter.

If the line of Mars exceeds the others such persons are warriors and have ambition for war. Especially if there be a cross upon the line, and not a semicircle, it speaks of a very chloric nature, and a fortunate indication in war.

A line broken or discontinued, especially that of Saturn or Mars, denotes misfortune in war.

If two or three lines be in the place of Mercury, and if they be apparent and straight, simple and equal, they denote the person eloquent and wise, and very honest.

If there be more than three lines and these be straight and bending at the extremities, they signify deceit and inconsistancy.

If the lines be such in the forehead of a woman, she is talkative, abusive, given to unlawful acts, a scold.

The line of the Sun or Apollo, being perfect and long, and not intercepted or cut signifies honors and riches.

The Moon line being clear, distinct and perfect above the left eye, signifies much travel into strange lands.

The Planet that is Lord of Nativity. He that is choleric having Saturn as his ruler, is pale, having his eyes deep in the head, looking downward, slow moving, small eyes, and if of the phlegmatic temperament is naturally fat, with dull eyes and slow in all his actions, and carries himself in a courtly manner.

When Saturn rules in the Nativity of a melancholic person, this causes the man to have a wry face, ill favored, slovenly, clownish; he is thoughtful, deserving of great things, but mischievous, and will not believe anything of the Divinity, but is a mocker of religion.

When Saturn is ruled by sanguine temperament this is royal.

Jupiter.

He that hath Jupiter in his nativity, in a choleric temperament, is of a white complexion, hath a very long beard, the hair light, exciteable nature, yet wise.

If Jupiter rule in a phlegmatic person, he is of good status, well proportioned, fair hair, dark eyebrows.

Jupiter very seldom rules in a melancholy temperament.

As for the sanguine temperament it is here that Jupiter governs most.

A sanguine temperament hath the body white, the face somewhat red, the eyes not altogether black, white teeth, high forehead with four apparent lines thereon, which signifies good husbandry, wisdom, liberality.

If Jupiter governs the forehead of a person having four lines about the root of the nose (Fig. 103), and those lines are deep wrinkles, the persons have the gift to make good predictions and make true ones, also, are spiritually inclined and firm in religious beliefs and good at Ancient languages. They may be known by the diversity of the lines where the planets are situated.

Venus is seldom ruler in any but phlegmatic natures. The persons are fair, courteous, amiable, gentle, having a body white, the hair thick, handsome, curling or wavy, their distinguishing mark is the neck, which is very fair, and the eyes are black, the eyeballs a little yellowish and shining.

When Mars is Lord of Nativity and in a choleric person, the face is red as if he were sunburnt, hath a round face, a cruel countenance, arrogant and proud, the person is of middle stature, the forepart of the head big and large lung power, when he walks he takes short steps.

But when Mars rules a phlegmatic temperament, the man is a great contestor, talkative and has broad face and great head, his nature is much given to the vicious.

When Mars is Lord of a melancholy Nativity, it makes the person show a threatening countenance.

When Mars be ruler in a sanguine nature, which happens very seldom, the person will be very well featured, round face, have flaxen hair, but his speech will be bold, proud and menacing.

When Apollo or the Sun is Lord of a choleric nature, he is of brown color, with some redness, having large eyes, is well bearded, large round head, of a middle stature, he is a great disembler and is cautious.

When the Moon is ruler in Nativity these persons are called lunar. They are very white, intermingled with a little red, having the head large, the eyebrows joining together, and the eyes are fair, when the moon rules in a melancholic temperament; this shows the man to be corpulent, fleshy, and also indicates gluttony, if the person have a great mouth and thick lips, especially the under lip.

As for Mercury he is never ruler in but three natures, if it be in the choleric nature the person is of great stature, lean and of a

leaden color, and has sad eyes, deep in the head, narrow lips and short teeth.

When Mercury is in the nativity of a melancholic person, he is incredulous, subject to many vices and marked by a nature by having a squint eye, or a wry neck, or both.

When Mercury rules in a sanguine nature the man is well disposed, both in his corporal and spiritual proportions.

METOPOSCOPY OR DIVINATION

OF THE LINES IN THE FOREHEAD AND ILLUSTRATED BY RICHARD SANDERS OF LONDON IN THE YEAR 1671.

I have here added for the benefit of the studious, divers lines of Metoposcopy, noted according to the most accurate and exact observation, which being an epitomy of this whole doctrine may please the reader. In this he shall do well to consider the lines relating to the planets, previously mentioned, viz., the upper line next to the hair to Saturn, the second to Jupiter, and so of the rest.

NOTE.—The cuts representing Metoposcopy in this book are taken from Sanders' Book of the 16th Century, hence their odd appearance.

Fig. 54. Such a line of Jupiter signifies riches, prudence and a good nature. In these persons their voice is sharp and strong, and such are merry and jovial.

Fig. 55. A circle in the line of Jupiter predicts loss of riches.

Fig. 56. A line crooked and bowing toward the nose denotes very bad conditions.

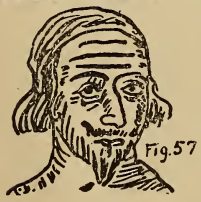

Fig. 57. The lines in this manner, straight, denote a good wit, most honest, approved, and commendable moralities and conditions.

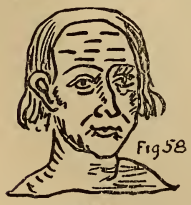

Fig. 58. This position of the forehead and lines renders the person to be disposed to divers things, having a variable genius and a flattering, false, unstable nature.

Fig. 59. Such lines signify riches and good fortune.

Fig. 60. The line of Jupiter so bent denotes riches, but they may be obtained by fraud or violence.

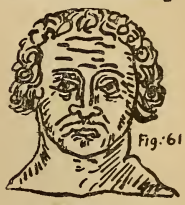

Fig. 61. Such lines have the signification of misfortunes and sundry hurtful falls.

Fig. 62. Such lines predict loss of wealth and ambition subdued.

Fig. 63. Such lines have the signification of many varied business; the man undertakes much and performs little.

Fig. 64. Such a line of Saturn in the forehead, with the line of Jupiter broken, denotes the person shall suffer much from his lands and possessions.

Fig. 65. Such a cross in the middle of the forehead denotes tragic death.

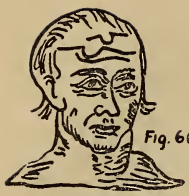
Fig. 66

Fig. 66. Lines bowing in this manner denote a low nature and ill-mannered person.

Fig. 67

Fig. 67. A line thus oblique in the forehead denotes unfortunate conditions.

Fig. 68

Fig. 68. These lines denote a murderer, and one that is liable to suffer a violent death.

Fig. 69

Fig. 69. A line bowing thus shows a sordid, base condition.

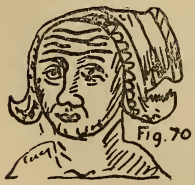
Fig. 70

Fig. 70. Such lines denote a favorable, good and gentle nature.

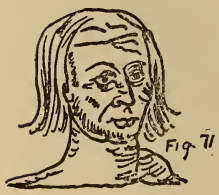
Fig. 71

Fig. 71. A line thus branched signifies a mutable, wavering, inconstant minded person.

Fig. 72. These lines are the lines of a good honest person.

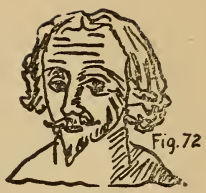
Fig. 72

Fig. 73. Such lines denote an apt, subtle wit, a disposition fit for meditation, an upright spirit without fraud; his life will be uneven in getting money. If the line of Mars be longer than the other, the person is prone to anger.

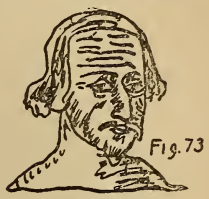
Fig. 73

Fig. 74. This position of the line foretells falls from high places to the injury of the person.

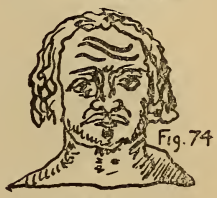
Fig. 74

Fig. 75. These lines are emblems of uneven fortune, now rich and then poor.

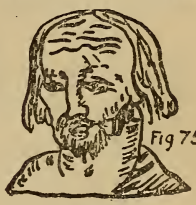
Fig 75

Fig. 76. Such lines predict drowning or great perils by water.

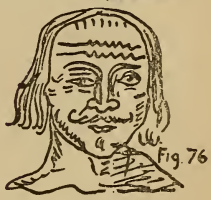
Fig. 76

Fig. 77. These lines are the tokens of a good wit, riches and a stable, sure fortune.

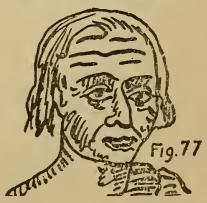
Fig. 77

Fig. 78. Such lines predict death by strangulation.

Fig. 79. A wart in the middle of Mars denotes a cruel and a tyranical person.

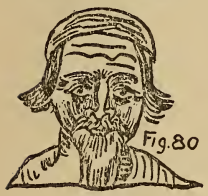

Fig. 80. Such lines in the forehead denote a very rich man or large fortune.

Fig. 81. Lines in this manner between the eyebrows, note a prattling, loquacious person.

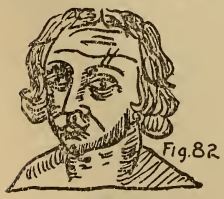

Fig. 82. Such lines in the forehead denote a murderer.

Fig. 83. Such lines indicate hurt and damage by sword, or other martial weapon.

Fig. 84. Such lines with a wart as here predict dangerous falls from high places.

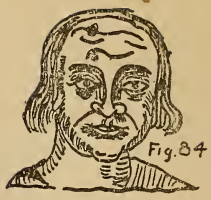

Fig. 85. The line of the Sun and Moon, thus joined, notes a person very fortunate.

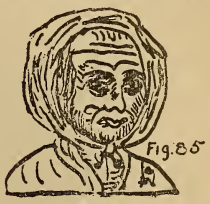

Fig. 86. This indicates the character of a murderer.

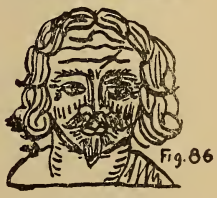

Fig. 87. The lines of Mercury thus crooked denote a malicious, contentious, turbulent, seditious, spirited person.

Fig. 88. This is a note of a murderer and evil person.

Fig. 89. All the lines straight, the line of Mars the longest, and the line of Venus crossed, denote a man liberal, open, free, yet choleric.

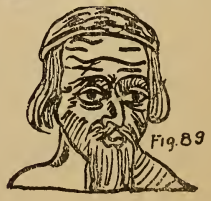

Fig 90

Fig. 90. Such a position of the lines in the forehead denotes wealth.

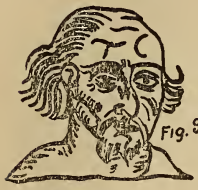
Fig. 91

Fig. 91. These lines donote wounds on the head, to be bitten by a dog or other creature, as also danger by poison.

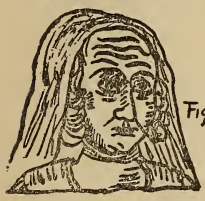
Fig. 92

Fig. 92. These lines denote the person to be happy and fortunate in his undertakings.

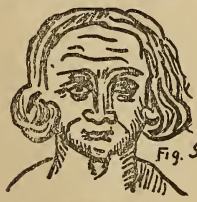
Fig. 93

Fig. 93. This position of the lines shows a courageous, bold spirit, yet eneven and uncertain of riches.

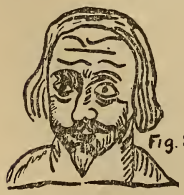
Fig. 94

Fig. 94. The lines of Saturn and Mars broken and discontinued in this manner, signify injury caused by falls.

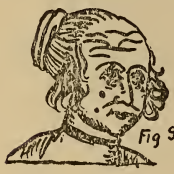
Fig 95

Fig. 95. He or she that hath such lines in the forehead is of an uneven disposition, false, deceitfully treacherous, and of a vainglorious, proud mind.

Fig. 96. This indicates a rough, cruel, seditious, tyrannical, deceitful person.

Fig. 96

Fig. 97. This is a meek, humble, facetious, ingenious person.

Fig. 97

Fig. 98. It is a common rule that right and straight lines have the signification of good conditions; crooked lines the contrary, as denoting crafty, dissembling persons.

Fig. 98

Fig. 99. All the lines here as you may see are broken and descend towards the nose, and that which should be taken for the line of Saturn degenerates, being disjoined and descends towards the nose into the lines of Mercury, which though it signifies a good wit and genius, yet it predicts wondrous shipwreck of the goods of fortune and he shall be driven to great necessity, because these lines are in no case bowed but crooked; they note also a benevolent condition, without fraud.

Fig. 99

Fig. 100. As is said before the lines of Mercury are those between the eyebrows, which, if they be three and straight, except

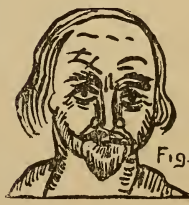
Fig. 100

one which inclines to the right side bowing and is crossed, they signify a good ingenuity and undaunted courage, and grace, eloquent speaking, wise, provident and cunning, doing all things with much dexterity, unwearied and indefatigable in endeavors, not subject to hasty passions; but this line of Mercury being thus crossed predicts continual and vehement contentions with business men.

Fig. 101

Fig. 101. Here is only one line that is the line of Mars; that is, whole continued and longer than all the rest, which discovers an implacable faculty ruling in him. The lines of Saturn and Jupiter being discontinued and broken, denote many impediments and a mind coveting many things, industrious and laborious, yet hardly or seldom his affairs obtain their desired end.

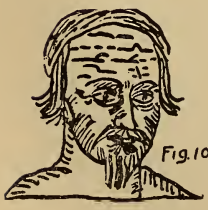
Fig. 102

Fig. 102. This is the Metoposcopy of an excellent man with many rich and excellent gifts from God; likewise adorned with piety, humanity and learning, being liberal, rich, magnanimous, and so beautified with gifts, that there was nothing excellent which he could not call his own, yet he was tossed on the waves of misfortune, suffering great crosses and afflictions, exile and imprisonment twice, also once he received a wound on the face; to be brief, with so

great and violent tempests was he rent, so tossed and dashed with the waves of misfortune, that I suppose never any man experienced so much variety of adverse fortunes. For, when by the Divine grace and favour, he seemed to arrive safe at his haven of rest, and being often within sight of his desired harbour, he was carried beyond expectation, by the contrary tempests of adverse fortune, again hurried into the depths of perplexities; an acute wit, provident and suspicious. But the division of those lines do also show many and great perils and adversities; and that oblique line from the line of Mars falling down upon the left eye denotes imprisonment, the hatred of great persons, persecutions and violence and mischief. Certainly he very nearly escaped a violent death. If the line of the Sun over the right eye is (Fig. 102) crooked, it plainly predicts the falsity, inconstancy, and the disfavour of Solar men to him; and the same appears in reference to the Lunar signification, by reason of that oblique line touching the line of the Moon. From so many little lines appearing in the forehead there is signified a variety of human actions, by reason of which he should be implicated and intangled.

The End of Metoposcopy.

SIGNIFICATION OF THE HAIR.

The Creator has given to men and women the gift of hair to cover the head, not only for its protection but also for its adornment. A woman cares for her hair to advance its beauty. The Apostle Paul regards a woman's hair as her glory.

In the Old Testament Samson and Absolom were noted for their beautiful and heavy hair. The ancient Gauls wore their hair long in token of their liberty. Lycurgus urged his citizens to make themselves more fair and attractive by wearing the hair long.

Fair hair, the poets have said, "is the prison house of Cupid," and in ancient days women made rings and bracelets of it to adorn themselves.

The hair, therefore, being a part of Physiognomy, the following characteristics may be given:

Hair that is thick and soft may denote much mildness of disposition, and a constitution cold and moist, heat of the head, instead of penetrating within and making the brain and disposition hot, pushes outward to the formation of much hair instead. When the hair grows long and soft, a sanguine or ruddy complexion usually accompanies it. When the hair grows rapidly it tends toward a dryness, and when the hair

is thick and dry it is apt to grow rapidly in length.

Heavy hair is an indication of a hot temper and ready anger. Thus young persons are apt to possess more hair than older ones, while an abundance of hair in young children is an indication of strength of temperament, and is apt to be augmented by Melancholy.

Hair that is black and curly shows conditions of heat and dryness. Inhabitants of warm climates possess this distinguishing characteristic. In Ethiopians curly hair seems to be caused by the crookedness of the pores in the head.

Hair that has a tendency to stand up stiffly indicates cowardice.

Hair smooth, plain and even, indicates a nature tractable, and the person possessing such will usually be courteous, placable and possess good understanding.

When the hair is brittle it is an indication of a weak constitution.

As for the color of the hair, we must with it consider the climate in which the subject lives. The inhabitants of the Equatorial belt have hair black and curly. Those who live near the poles in the Frigid Zones have flaxen hair of yellowish color, thick and full. This may not be an indication of a cold disposition, for as in cold countries the heat is stored within the earth, the heat of

the disposition is also stored within these people. As for eastern and western countries, those who are Orientals may have hair of a chestnut shade, fine and soft.

The people of the Occident have hair black and coarse, yet exceptions may occur in many cases. Fair hair means yellow, flaxen, red, brown or white.

White hair is an indication of frigidity or want of natural heat. Thus older persons have white hair as a loss of heat occurs. Thus in vegetable life we may often see that the dark green surface will change to white as the vegetable dries.

There are 4 principal colors of the hair, namely: red, black, flaxen, white or gray. The white hair proceeds from lack of heat.

Black hair proceeds from a nature choleric and hasty.

Red hair something of the same conditions but more modified.

Golden hair is an indication of a tricky and mischievous nature. Red hair which inclines toward blackness signifies deceit.

Chestnut colored hair denote a disposition fair and just.

It may be added, as a general rule, that the finer the hair the more sensitive is the nature; the coarser the hair the coarser the nature. Fine silky hair indicates extreme sensitiveness. Coarse hair often accompanies manners, which are also coarse.

SIGNIFICATIONS OF THE BEARD.

The chin or lower part of the face is its Nadir, in contrast to the forehead, which is the Zenith. Nature has decreed that the chin, that portion of the face below the under jaw, shall wear the beard. The beard grows rapidly from day to day and from month to month, after the age of 24 years.

This hair proceeds outward, as a superfluity of the growth of the nature, pushes itself outward from the pores of the skin, much as smoke proceeds outward from a chimney being a like indication of heat within. The beard may show the following indications:

A thin soft beard denotes a man of effeminate nature, also shows a delicate constitution, while the nature is apt to be inconstant.

A red beard often shows the man to be of a nature placid, courteous, friendly and possessing wit. He will be apt to flatter and may be easily roused to anger. This kind of a beard is good. The person wearing such will probably be constant, cordial, bold and may make a good soldier.

A person wearing a beard partly of a reddish or yellowish color has a disposition inclining in the same direction as the

former case, only the wearer will be apt to be less choloric and more sanguine.

A flaxen beard shows a phlegmatic nature, prudent and temperate.

A person who possesses a good beard, handsome and thick, will show a nature that is good and reasonable, and of the person, who has not such a beard, the contrary will be found true.

Those who have no beard, but have only a small moustache, have a temperament inclining toward luxurious habits.

SIGNIFICATIONS OF THE EYES.

The eyes form the index of the mind and heart. In different moods they will indicate love, mercy, wrath and revenge. When love rules they are amorous, in hatred they are revengeful. When the heart is cheery they smile, when sorrowful they languish. In these mirrors we may see reflected the nature of the person.

Eyes that are of a yellowish, citron color, and eyes that will not look steadily at a person, show indications of a person double-minded or deceitful. If a woman have such eyes she is apt to be unfaithful in love.

If the eye-balls are equal in size this shows a love of justice, if unequal the opposite is true.

If the iris of the eyes is of diverse colors and dry, this shows fraudulency and vanity. If moist, this indicates prudence, endurance and eloquence.

If the inner circle of the iris be green and the outer circle be black, it shows a nature deceptive and inclined toward fraud.

Eyes that are large, clear and shining shows a nature honest and ingenius.

Eyes that look out in a quite restful manner indicate honesty; but if they look in a restless manner, or with a forced stare, this is an indication of a nature not wholly honest. There may be exceptions to this rule, but they are few.

Eyes that refuse to look a person square in the face, but droop or seek the ground, show guilt, or at least a conscience not at peace.

A person who wears glasses to make people think he is near-sighted, and is not, signifies deceit and dishonesty and denotes a thieving propensity.

Eyes large and dreamy indicate a nature affectionate, musical and perhaps with a tendency towards untruthfulness.

Small eyes, like those of the pig or the mole, show a weak understanding, and such a person will believe whatever is said to him.

Eyes of varying color denote a nature agitated by varying passions, especially in

matters of religion. Especially is this true of the right eye, which is attributed to Apollo.

Eyes that are set deeply in the head indicate a mind that is great, yet full of doubt. If they are greenish in color they signify good knowledge, but with a tendency toward malice and luxurious habits. If the eyebrow be reddish this shows cunning.

If the eyes are sharp and piercing, with eyebrows that droop, this indicates a person deceitful and with lawless purposes.

Beware of eyes that squint, for of a hundred such pair of eyes not three persons of the hundred will prove faithful.

Eyes that move much and look slowly, having full or drooping eyelids, show sloth, riotous and unfaithful nature.

SIGNIFICATIONS OF THE EYEBROWS.

The eyebrows which move, rising and falling when the person speaks, show pride and a courage that is vain-glorious.

The eyebrows that droop as the person speaks show cunning, malice and deceit.

If the eyebrows show long hairs and join each other, this shows simplicity of character.

If the eyebrows are naturally folded or turned under, this denotes envy, imprudence and a person who is apt to promise much.

When the eyebrows are short, narrow and are of flaxen color, this shows a person good natured and reasonable. If the eyebrows be long and of coarse hair this shows a rustic nature.

SIGNIFICATIONS OF THE NOSE.

The Persians much esteem those persons who had long and crooked noses. Their king, Xerxes, had such a nose and for many years they would not bestow the throne on any person not having such a feature.

A long nose is an indication of a vain mind.

A person who has a pointed nose shows that he is cunning and artful like the fox.

A nose long, large and drooping, shows the possessor to be shrewd and covetous, and in his mischief-making is wise and discreet.

A nose that rises up toward the middle and then droops again, shows a nature inconstant, cruel and one which doubts its best friends.

If the nose be crooked or awry and be long also, this denotes pride, envy and a person who cares for wine. Such a person is apt to take the downward path.

A nose rounding at its extremity and having small nostrils indicates a nature credulous and vain, and shows mischief in a woman.

Hair on the point or in the nostrils of the nose of a man shows him to be honest and simple hearted. There is an old time proverb which corroborates this statement.

A nose long and well proportioned is a good feature and is an indication of good judgment and prudence. In a woman it indicates chastity, especially if it accompanies blue eyes.

SIGNIFICATIONS OF THE MOUTH.

A mouth large and broad indicates a babbler, a person imprudent and one who carries false tales. On the contrary, a little mouth shows a nature faithful, peaceable and full of wisdom.

Thick lips show a nature of luxurious habit and perhaps given to wine.

Thin lips show eloquence and that the possessor has a good understanding but is apt to be arbitrary. Lips that are of medium thickness and of good color show a nature that is faithful and virtuous.

A person who shows one lip thicker than the other is apt to be slow of understanding and dull of comprehension with not much wisdom.

A person who naturally compresses their lips is secretive. A person whose lips naturally separate is open-hearted and of a frank nature and unable to keep a secret.

SIGNIFICATIONS OF THE CHIN.

The long chin, if possessed by a woman, is an indication of a nature easily inclined toward anger and hasty in the use of words. In man it shows a nature the very opposite of discretion, for such a man will pretend secrecy yet will tell too much.

A round thin chin is not manly. It is effeminate, but shows boldness and pride.

A square chin is a manly one and is an indication of courage and strength.

A chin round and dimpled is an indication of good nature. Such a chin is more natural to a woman than to a man and is considered a mark of beauty.

A crooked chin showing a depression where the jaws unite, shows a desire for command and indicates also treachery. If a woman possess such a chin she may be unsocial and mischievous.

If the chin extends forward it indicates combativeness, perseverance, and push with a reasonable indication of success in whatever undertaking is under consideration. A small receding chin shows the opposite to be true.

SIGNIFICATIONS OF THE NECK.

A neck which is sixteen or eighteen inches in circumference is considered a large one. A large neck shows muscular development and indicates a passionate nature and a longer life than those that show a narrowness and hollow at the base of the brain.

A long neck shows a simple nature.

A neck short and small shows wisdom, but also deceit.

A sinewy neck shows a quarrelsome nature.

A neck that is fat or fleshy shows a nature proud and of ready anger.

A neck inclined to droop forward shows malice and folly.

A straight neck shows firmness of character.

A neck inclining towards the right shows a nature prudent and a nature to accumulate. If inclined to the left it indicates vice; hence the proverb, "Never trust a wry neck."

When the veins of the neck are large and full of blood, it is an indication of strong passion. A short neck shows a person who may have a tendency toward heart disease.

SIGNIFICATIONS OF THE EARS.

Ears that are long and broad show a nature simple and of not much understanding. Such a person has indications of being slothful and having a poor memory.

Small ears indicate a good understanding, but they should be well formed. If they be illy formed they show mischief and malice.

Persons who have ears well proportioned, that are semi-circular in form, flat toward the center and lying close to the head are of good understanding, wise, discreet, honest, modest and courageous.

Ears that are long indicate boldness, imprudence, and a nature passionate and unlearned.

SIGNIFICATIONS OF THE FACE.

The face contains certain signs, by means of which we may judge of the nature of the temperament, and also discern what planets (as for instance Saturn, Jupiter, Mars, Venus, Apollo, Mercury, Moon) are prominent in their influence. (Fig. 52.)

The Moon is located near the left eye. Apollo near the right eye. Venus at the root of the nose.

Saturn is seen on the forehead, as also is Jupiter. Just below Saturn is Mars, and Mercury is upon the nose. (Fig. 52.)

If the face be white of color it is an indication of beauty in a woman, and denotes a luxurious person and one apt to spend the days in the pleasures of life. This white color in a man shows effeminency and a nature weak and short-sighted.

If the color be brown, unmingled with white, this denotes a person who is a great talker and one easily made angry. He speaks immoderately and is apt to be cruel. Persons who wish often to change their religion are of this color.

If the face be pale or leaden in shade, the forehead red, the eyes depressed, such a person will be subject to his passions and will be choloric. He will be melancholy and imagine plots are being formed against him.

A face with intermingled white and red color indicates a jovial nature, inclined to much conversation, but not inclined toward industry.

A red face is indicative of a hot temper.

A face of violet or leaden color indicates a mischievous person, one who plots treason. Brutus, Cassius, Nero, are examples of this nature.

A face fleshy and full signifies a person merry, liberal, discreet and luxurious.

A lean face is an indication of wisdom, a good understanding, but more inclined toward cruelty than mercy.

A round face is an indication of a person simple in mind and of no great depth of character.

A face long and lean shows audacity of words and actions.

A face broad and thick indicates the possessor to be clownish and boastful.

If the face be pale this is usually an indication of ill health.

A face pink in color indicates a person good, wise and capable of much good.

If the upper part of the face be broad, as compared with the lower part, this indicates intelligence.

When the lower part of the face is broad, as compared with the upper part, this shows an animal nature.

SIGNS OF A PROPHET.

A Prophet may be known by having four lines above the root of the nose, and if these lines be deep and make the extremity wrinkled, doubtless the person is a Prophet.

If besides the lines as above he be melancholic and the lines are fair and clear, it denotes a great force in the possession of the Spirit. It speaks of the performance of Miracles. I believe that the Brothers of the Rosecrisian possess it, who belong to an order springing up in the year 1671 in

Germany, and at that time was doing miracles through all Europe.

These Brothers have some admirable Secrets of Science, together with an ardent zeal towards the Superior powers, and have great acquaintance with intellectual men who acknowledge the True God.

They know almost all things to come as may be seen by their predictions; they have taken the name of brothers to avoid the vanity of that name of fathers, forbidden in the Scripture; they know the language of the country where they are to dwell; they are all acquainted with the tongues and all the Oriental languages; also they understand all the sciences.

As for their religious tenets they are very pure, their prayers require great meditation. They live in a society by themselves abounding with money; they all have the lines before mentioned above the root or the gristle of the nose, and also they may be known by the diversity of the lines where the planets are situated.

Fig. 103.

Whom Should I Marry?

Persons Born Between					Page
Dec. 21 and Jan. 20	are	born	under the sign	Capricorn	62
Jan. 21 and Feb. 19	"	"	"	Aquarius	62
Feb. 19 and Mar. 21	"	"	"	Picis	63
Mar. 21 and April 19	"	"	"	Aries	63
April 19 and May 20	"	"	"	Taurus	64
May 20 and June 21	"	"	"	Germini	64
June 21 and July 22	"	"	"	Cancer	64
July 22 and Aug. 22	"	"	"	Leo	65
Aug. 22 and Sept. 23	"	"	"	Virgo	65
Sept. 23 and Oct. 23	"	"	"	Libra	66
Oct. 23 and Nov. 22	"	"	"	Scorpio	66
Nov. 22 and Dec. 21	"	"	"	Sagittarius	67

PREFACE.

It is well known that the strong and handsome children of the ancient Babylonians and Egyptians were due to the fact that they were governed in their marriages by consulting astrologers of that date. In the following pages there will be found a few interesting signs in astrology that were practiced at that time to produce harmonious marriages.

The Author being a palmist, also Author of "Secrets in the Hand," or Palmistry Simplified, has looked into these signs in astrology by practicing it by getting the birthday, and consequently the sign of the Zodiac, of the person whose hand shows a fortunate or unfortunate marriage, as any one who understands palmistry can understand the unfortunate worry lines that follow an unfortunate marriage. You will find some exceptions to the astrology signs, however. I have found some very unfortunate marriages of persons who were married contrary to the signs given in astrology. According to my experience in palmistry those persons who have married according to the signs in astrology mentioned in the following pages, it is safe to say have harmonious marriages in eight cases out of ten, according to palmistry.

The reader should bear in mind in reading these pages that the gentleman is supposed to select his partner in marriage, but it is often the case that the lady does the selecting. It would be well to examine the birthday of both parties interested, to see whom they should select for a harmonious marriage.

The characteristics possessed by a person will be found to be indicated by the sign of the Zodiac under which they were born. The selection of a husband or a wife having agreeable qualities of heart and head has evident aids for a harmonious marriage, as will be discovered by consulting the following pages.

Yours truly,

FRANCIS THOMAS.

PERIODS OF BIRTHS.

December 21 to January 20.

A person born from December 21 to January 20 is born under the sign of Capricorn. They have a burning desire for knowledge. They can accomplish much work for themselves, but do not like to work for others. Should be in business on their own account. They are good entertainers and like to tell amusing stories.

They should select their friends and partners in marriage from persons born in the sign of Taurus, from April 19 to May 20; or Virgo people, August 22 to September 23; or Libra people, September 23 to October 23.

January 20 to February 19.

A person born from January 20 to February 19 is born under the sign of Aquarius. They are magnetic, make good nurses, have the faculty of learning things without much study. A very strange thing about some of the Aquarius people is they will ask advice and will not pay the least attention to it. They are very hopeful at times and at other times are very much depressed. Plenty of work is a good thing for Aquarius people.

They should marry persons born under the sign of Aries, March 21 to April 19; or from people born under the sign of Sagittarius, November 22 to December 21.

February 19 to March 21.

Persons born from February 19 to March 21 are born under the sign of Pices. Being honest they do not look for dishonesty in others. Some of these people borrow much trouble fretting and worrying a good deal. Fond of the beauties of Nature and art, and fond of music. Rather full faced, dreamy eyes and vivid imagination.

They should marry persons born under the sign of Virgo, August 22 to September 23; or under their own sign, or under the sign of Capricorn, December 21 to January 20.

March 21 to April 19.

A person born from March 21 to April 19 is born under the sign of Aries. They are noted for their push and energy and determination to accomplish what they wish. They require much sleep. They are fond of elegant surroundings and they usually have good executive ability.

They should select for marriage persons who are born under the sign Sagittarius, November 22 to December 21; or from their own sign, March 21 to April 19.

April 19 to May 20.

Taurus people are born from April 19 to May 20. These people are liberal with their money to do good and to spread feasts for their friends. Many of them are leaders in reform and political bodies. They are very loyal to their friends.

They should select their companions in marriage from persons who are born under the sign of Capricorn, December 21 to January 20; or from the sign Libra, September 23 to October 23.

May 20 to June 21.

A person born from May 20 to June 21 is born under the sign of Gemini. They are apt to be excitable people, either very cheerful or gloomy. Are very sensitive. Are very happy and miserable at the same time. They should study their own faults and then remedy them, and when this is done it produces a grand character.

They should choose their friends or marry from the sign of Aquarius, January 20 to February 19; or from Virgo, August 22 to September 23.

June 21 to July 22.

Persons born within these dates are born under the sign of Cancer. They are fond of showy and fancy dresses, love of travel,

and change of occupation and change of scene. They have strong determination and large intuition, and want to be at the head of everything.

They should find their favorite friends among those born under the sign Pices, February 19 to March 21; or Scorpio people, October 23 to November 22.

July 22 to August 22.

Leo people are born between these dates. They have wonderful intuitive powers and are very emotional. They are naturally good, and to be in their society creates much happiness.

Leo people should select their marriage partners among those who are born under the sign Aries, March 21 to April 19; or from Sagittarius sign, November 22 to December 21; or Libra, September 23 to October 23.

August 22 to September 23.

Virgo people are born August 22 to September 23. They are very magnetic and attractive, and in musical line they excel. Are good designers and generous and loyal, and take much interest in the love affairs of their acquaintances.

Virgo people should marry one of their own sign for harmony in marriage.

September 23 to October 23.

A person born from September 23 to October 23 is born under the sign of Libra. This sign gives energy, ambition, amiability and great love of animals; also have a horror of cruelty and bloodshed. They are over-anxious for new objects to interest them and like exciting sensations. Libra women are not so reckless as the men of this sign, but they are apt to be careless in money affairs.

Libra persons should select their friends and for marriage from those of their own sign, or from persons born in the sign of Sagittarius, November 22 to December 21; or from Aquarius, January 20 to February 19.

October 23 to November 22.

A person born from October 23 to November 22 is born under the sign of Scorpio. These people are apt to be suspicious but are affable people. When educated have great tact in the choice of language; they understand words and their uses. They usually have large will power. Eloquent people are born under this sign.

Scorpio people should select their friends in marriage from Virgo people, August 22 to September 23; or Pices, February 19 to March 21; or Libra people, September 23 to October 23.

November 22 to December 21.

A person born from November 22 to December 21 is born under the sign of Sagittarius. They are neat and orderly and are very careful in money matters. When they take advice from others and act upon it they usually make a mistake, but are usually successful when they rely upon their own judgment. These people usually attend strictly to their own business, and know how to keep a secret. They are very active in their own affairs and have not the inclination or time to mind other people's business. The women of this sign make splendid housekeepers and are very fond of children and animals. They have hasty tempers and remember an injury a long time, also appreciate a kindness.

Sagittarius people should make a choice in marriage of persons born March 21 to April 19; or November 22 to December 22; or January 20 to February 19.

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